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The Anglican Digest

MAR 08



ADVENT A.D. 1985

THE COVERS: Advent reminds The Church afresh of the return of Jesus Christ to rule over his kingdom symbolized on our front cover by a throne. Meanwhile our back cover recalls our joy that his kingdom will be a peaceable kingdom [see Isaiah 11:6-8].

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ISSN 0003-3278

THE ANGLICAN DIGEST

Vol 27, No 6

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The Anglican Digest is published bi-monthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: The Rev'd Edward L. Salmon Jr, St Louis, Missouri; Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev'd Canon James P. DeWolfe Jr, Fort Worth, Texas; The Ven Richard F. Milwee, Little Rock, Arkansas; The Right Rev'd Paul Reeves, DD, Bishop of Georgia (Retired); Mr Rabie G. Rhodes, Harrison, Arkansas; Hon William S. Walker, Harrison, Arkansas; and The Right Rev'd William C. Wantland, Bishop of Eau Claire. Administrator: Capt W.R. Swindells, Hillspeak.

The Anglican Digest is sent to anyone who desires to receive it. TAD is supported solely by contributions and a very limited number of advertisements of organizations which, like TAD, seek to serve the Church. Currently, to print and post six issues of TAD costs about \$10 in the U.S., \$15 outside the U.S.

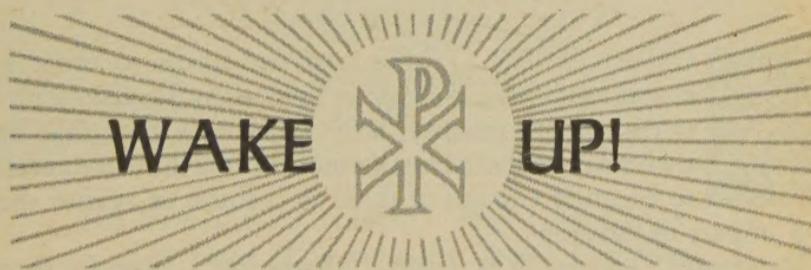
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ADVENT A.D. 1985



the Anglican digest

A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.



ADVENT IS THE ALARM CLOCK of history; it summons and challenges the whole of creation to 'wake up'! A symbol of Advent is light. Slowly and courteously, God floods the heart of our humanity with the Light of His Love, whom we call Jesus, the Christ. "... light is come into the world, and men loved darkness rather than light ... [St John 3:19].

Little children are often afraid of the darkness. The chances are that when they grow up they will be afraid of the light! In the words of that craggy Anglican churchwarden from St Louis, "Mankind cannot bear very much reality". We tend to prefer half-light or darkness to the naked, searching reality of sunlight. It is significant, too, that the symbol of the Fourth Gospel [the contemplative Gospel] is an eagle, for it is the eagle who is supposed to be the only creature capable of looking directly into the light of the sun with eyes wide open.

So there is the judgment and the challenge of Advent: to wake up, look up and lift up our hearts to receive the Light of Christ into every corner of our lives. Even so, come Lord Jesus.

—The Rt Rev'd Michael Marshall, *Episcopal Director*

ADVENT'S SHATTERING IMPACT

The Rev'd George W. Wickersham, II, D.D.

Honorary Canon Emeritus

The Cathedral of St John the Divine
New York, New York



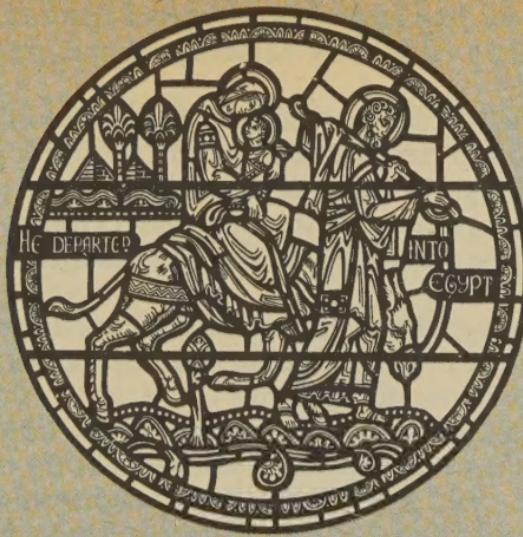
OMEHOW OR OTHER, Advent seems to come around sooner each year. No matter how many Sundays after Trinity (or, in this country, after Pentecost) there may be, and there may be more than six months' worth, there never seems to be quite enough of them to cushion us against the shattering impact of Advent.

"Shattering?" you say. Yes, I said, "Shattering" - even for those who are only vaguely aware of it. This appears to be a contradiction, but life is full of contradictions, and this is certainly one of them. Too many explosive elements have gone into the pre-Christmas period to make of anything but very potent powder, even for those rather on the fringe of our faith.

TO BEGIN WITH, there is that word, "coming". Indeed, it is more than a word. A sense of anticipation fills the atmosphere of our part of the world from Thanksgiving on. For those familiar with the Scriptures there springs to mind those parables which have to do with unpreparedness. There are the five foolish maidens who ran out of oil, the sleeping householder whose house was broken into, the drunken servant who received a severe beating. Added to these are those warnings—those frequent warnings—to watch and pray.

And, parenthetically, I underline Jesus' dictum that the end *does* come in this generation.

IF THE WORD "Advent" was originally intended to refer to Christ's first coming, we can hardly blame generations of Christians for taking to refer with equal force to his second.



*The stained glass window, "Flight Into Egypt", in
The Nave of St John the Divine Cathedral.*

And well they might. If the whole idea is not self-preparation to end with, why should Christ have come to begin with?

Which brings us to the second potent element in Advent, namely, its original reference: its reference to Christ's first coming. Aside from the fact that this was an event of cataclysmic significance (Imagine living on the "before" side of it!), reminders of it just do hit every last one of us in the solar plexus. Instinctively, we have St Peter's immediate reaction to the presence of that person: "Depart from me; for I am a sinful man, O Lord." (Luke 5:8) I simply cannot imagine anyone in his right mind having any other response. Isaiah had it when he saw the Lord, "high and lifted up": "Woe is me! for I am undone; because I am a man of unclean lips..." (Isaiah 6:5) The tax-collector of the parable had it when he stood in the Temple: "God be merciful to me, a sinner." (Luke 18:13) We have it, I hope, each time that we worship: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalm 51:17)

Thus when Advent swings around again, it is bound to hit us with "the old one-two". You can almost hear people groan and exclaim, "Ye gods,

suppose that all this stuff about Christmas is true?" The result of this reaction is apt to be a flood of good works: cards, letters, presents, visits, tips, donations, etc., etc. Rest assured that plenty of charities, not to mention good old commerce, take every advantage of this perennial, so-called "Christmas spirit".

THE POINT BEING that we should "cool it". We just should not allow the Advent season to run away with us and become a gargantuan orgy of conscience-salving. All that this accomplishes is the catapulting of us into the new year (a) exhausted, (b) broke and (c) feeling that we are now somehow O.K. We are hereby certified for another eleven months of "anything goes".

It thus boils down to three or four weeks of frantic do-gooding and forty-eight of looking out for number one: what my mother, God bless her, used to call "the horror of Christmas".

Christmas being, as it were, the birthday of the incredible revelation which we have in Jesus of Nazareth, it just has to be the occasion of heroic rejoicing. In fact, "joy" is hardly a strong enough word for the emotions which Christmas should evoke. But the truth is that for most of us a great deal of tidying up is necessary before we feel ready to break forth into joy. This is precisely the reason for Advent.

WE HAVE A SEASON, and a rather short one at that, during which to put our respective houses in order. This does not mean an hysterical effort to pass out goodies, however many, by December 25, an effort followed immediately by a lapse into lethargy. It does mean the rededication of ourselves, our souls and bodies, to him and to his service, in a sober, righteous and godly life.

Before long we are going to stand (with the shepherds) in the presence of the King. To be sure, he will only be a baby. But babies have a way of growing up. This one grew into someone who offers us an entirely new life.

However shattering Advent's impact may be, it is probably not shattering enough. Our ways are too stolid, our works too desultory, our attitudes too obtuse. In view of what is now open to us, nothing less than an explosion is required.

LOOKING FOR A SIGN?

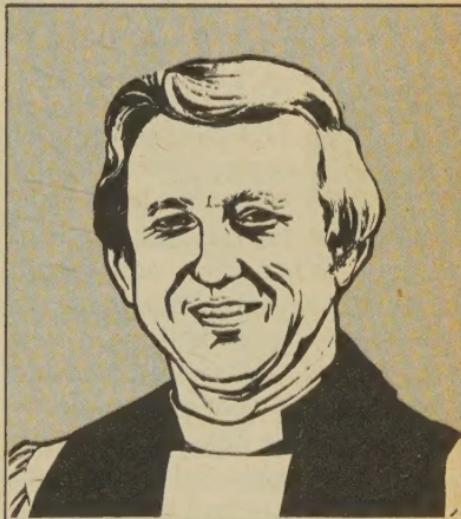
A large sign hanging over the main exit at the Church of the Holy Spirit, Erie, Pennsylvania, reads "You are now entering the mission field." It is visible to everyone leaving the building.

—INFO, Office of Communication, Episcopal Church Center

THE NEW PRESIDING BISHOP

THE RT REV'D EDMOND LEE BROWNING, Bishop of Hawaii, has been elected next Presiding Bishop of the Episcopal Church of the United States of America. The election, reportedly on the fourth ballot, was by the 200-member House of Bishops at the General Convention in Anaheim, with the House of Deputies concurring. Bishop Browning will be installed January 11, 1986, at the Cathedral of St Peter and St Paul in Washington, D.C.

Bishop Browning is widely known for his missionary experience and global involvement, having spent only seven of his thirty-one years of ordained ministry within the continental United States. A native of Corpus Christi, Texas, he received from the University of the South his BA in 1952, BD in 1954, and DD in 1970. After ordination in 1954, he spent five years as rector of parishes in Texas, and then went to Okinawa, Japan, where he was rector, archdeacon, and later bishop between 1968 and 1971. He became executive for National and World Mission at the Episcopal Church Center in New York in 1974, and



in 1976 was elected Bishop of Hawaii.

The twelve-year tenure of Bishop Browning is expected to be more liberal and activist than that of his predecessor. A Hawaiian newspaper reporter recently commented that his dictum is that there should be no outcasts within our society.

Prior to his election he had commented: I think it is imperative that (a bishop) be concerned for his own spiritual development. If the spiritual life is not seen to be of the highest priority in the bishop's life, then I doubt there is any likelihood that he can assist others.

THE QUIET IN THE LAND



CHRISTMAS IS A TIME for children, for noise, excitement and jollity. But Jesus' coming is for all people of all ages. When Mary and Joseph brought him to the Temple for the special service to dedicate a new baby to God, he was welcomed and nursed by two very old people.

Many of the Jews were eagerly awaiting a mighty and magnificent king, who would lead the people to glorious victory against their enemies. But there were others looking for a just and godly Messiah. They were known as 'the Quiet in the Land', for they spent their days in prayer and worship of God, waiting patiently for the day when he would send his chosen Savior to earth.

SIMON AND ANNA were two of the Quiet in the Land. They had waited many years to see God's promised Messiah. As soon as they saw the baby Jesus they recognized him as God's Deliverer, and knew that their dreams were fulfilled. Luke's Gospel tells the story:

'The time came for Joseph and Mary to perform the ceremony of purification, as the Law of Moses commanded. So they took the child to Jerusalem to present him to the Lord, as it is written in the law of the Lord: "Every first-born male is to be dedicated to the Lord." They also went to offer a sacrifice of a pair of doves or two young pigeons, as required by the law of the Lord.'

AT THAT TIME there was a man named Simeon living in Jerusalem. He was a good, devout man and was waiting for Israel to be saved. The Holy Spirit was with him and had assured him that he would not die before he had seen the Lord's promised Messiah. Led by the Spirit, Simeon went into the Temple. When the parents brought the child Jesus into the Temple to do for him what the Law required, Simeon took the child in his arms and gave thanks to God:

"Now, Lord, you have kept your promise, and you may let your servant go in peace."



With my own eyes I have
seen your salvation
which you have prepared in
the presence of all peoples:
A light to reveal your will to
the Gentiles
and bring glory to your people
Israel."

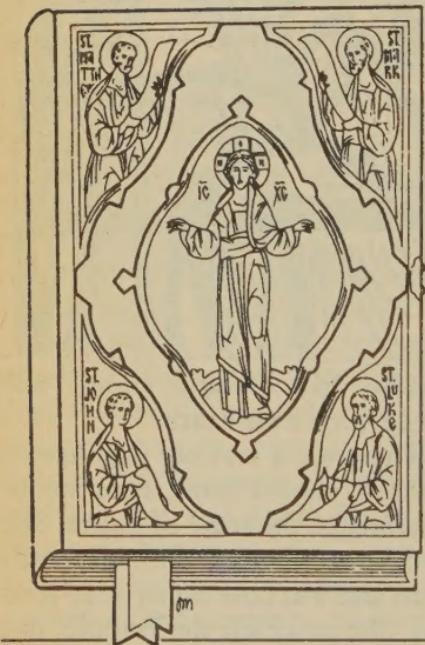
THE CHILD'S FATHER and mother were amazed at the things Simeon said about him. Simeon blessed them and said to Mary his mother, "This child is chosen by God for the destruction and the salvation of many in Israel. He will be a sign from God which many people will speak against and so reveal their secret thoughts. And

sorrow, like a sharp sword, will break your own heart."

There was a very old prophetess, a widow named Anna, daughter of Phanuel of the tribe of Asher. She had been married for only seven years and was now eighty-four years old. She never left the Temple; day and night she worshipped God, fasting and praying. That very same hour she arrived and gave thanks to God and spoke about the child to all who were waiting for God to set Jerusalem free.'

—Excerpted from *Our Family Christmas Book*, by Mary Batchelor, Abingdon Press, Nashville. [Reprinted by permission of Lion Press, Belleville, Michigan.]

HOW TO READ THE BIBLE



PART I of a two-part article written by the late and greatly respected Homer F. Rogers [1915-1980], one-time priest-in-charge, later Rector, St Barnabas Episcopal Church, Denton, Texas [1942-1953], later Professor of Pastoral Theology at Nashotah House [1953-1956] and then Rector, St Francis Episcopal Church, Dallas, Texas [1956-1980].

THERE CAN BE no doubt that there is in these days a renewed interest in reading the Bible. Bible study groups are breaking out all over. God be praised.

The honest and well-intentioned labors of Biblical scholars over the last century have all but shattered the ordinary Christian's faith in the Bible as the revealed Word of God. This was not the intention. It came about largely as a response to the attack of skeptical critics who would not accept the idea of revelation, the miraculous, or the supernatural. Honest and believing Christian scholars accepted the challenge and began to study the Bible as another ancient document would be studied and on the whole it has stood up to the challenge, but not without some erosion of faith on the part of some Christians, even Christian scholars, who have gotten caught up in the essentially secular and non-religious study of scripture. As a result these studies have filtered down to the Christian-in-the-world and a lot of non-scholarly folk have been bewildered and dismayed.

ALL THIS IS changing and the
ay Christian, without much en-
couragement from the clergy, has
ediscovered a hunger for God's
word.

Lots of people have asked me to
recommend a good Bible commen-
tary. I am gratified by the interest
shown in Bible study, but I am
eluctant to recommend a commen-
tary for several reasons. First, let it
be noted that the felt need for a
commentary testifies to the difficul-
ty and obscurity of the Bible itself.
The Bible is at least as hard to read
as Shakespeare or Plato. Millions of
words of commentary have been
written on every one of the great
classics of literature. If a work needs
[or excites] comment to explain it,
it is evident that it is not immediate-
ly self-explanatory; however, one
should not be put off from reading
these works on that account. They
are great works and are worth the
time and trouble it takes to become
familiar with their message.

However, commentaries are like-
ly to be much longer, and at times
even more obscure, than the works
themselves. A *good* Bible commen-
tary is apt to run to twenty or thirty
volumes and cost several hundred
dollars.

THE FACT IS that twentieth-
century Americans have been over-
sold on the value of academic
scholarship. We are so impressed by
degrees that, if a man has an ad-
vanced degree in animal husbandry,

we accept him as an authority on
politics or religion or cooking.
Shakespeare never went to college,
yet thousands of PhD dissertations
have been written on his works. I
once had an English professor in col-
lege who said, "The reason for go-
ing to college to study English
literature is to discover that you can
read and enjoy English literature
without going to college."

There are several ways of reading
the Bible. You can *study* it as an
academic exercise. That is the way
seminary students are taught it, and
unfortunately that is the way most
priests attempt to teach it to their
parishioners. This gets us all bog-
ged down in the various types of



Biblical criticism: who wrote what? and why? and when? and which of the words of Jesus are really his and which are the author's comments on Jesus' words? And whether St Paul wrote St Paul's epistles? And who cares, if the whole Bible is the inspired Word of God, as the Church has believed and taught for nearly two thousand years.

THAT KIND OF Biblical study is of little concern to the layman - [layman, including parish priests, in the sense of the non-academic, non-scholar]. That kind of Biblical study is intended for the use of another kind of study, Biblical theology, which consists in the search for

meaning. It compares the various parts of scripture with one another, finds Old Testament allusions in New Testament writings, is concerned with patterns and "types" and hopes to elucidate the texts and draw out their implications for theology. It seeks to make sure that the authors, whoever they were, under the guidance of the Holy Spirit, were trying to tell us for our souls' profit to make sure we really understand the message of the Bible.

But that is still an academic exercise for professional theologians and is beyond the competence of the average reading Christian or even the parish clergy. If that kind of Bible study is the only right kind then most of us would probably do well to forget the Bible altogether and just read the works of the professional theologians and scholars.

I propose to suggest another kind of reading which is surely the right kind for most of us. It just happens to be the way the Bible was read by the saints.

Certainly we do not want to belittle the *study* of the Bible, or suggest that the layman should lay off it [i.e. academic study] if he has no stomach for it. But it is not necessary to be a scholar or a "brain" to make use of the scriptures. Indeed, even for those who have an aptitude for scholarship, the kind of Bible study I am going to recommend is still the most valuable spiritually.

:THE RICH YOUNG MAN:



I WANT YOU to think of the books of the Bible as *love letters* written personally to you by the God who is the great lover of souls. In the Old Testament Jehovah is spoken of as the loving husband of Israel and the New Testament speaks of Jesus as the bridegroom and of the Church as his bride. What is true of Israel and of the Church collectively is also true of each Israelite and each Christian individually. In fact the Church is the

Bride of Christ only because each Christian soul is feminine to God and stands in a nuptial relation to Jesus. The corporate aspect is necessary to prevent our thinking of Jesus as our own exclusive lover. Perhaps that is why God permitted polygamy in the Old Testament.

[Part II of this article will appear in the LENT, 1986, issue of *The Anglican Digest*.]

A LARGER VISION

TO BE AN EPISCOPALIAN is to be part of something much larger than your parish, much larger than your Diocese, much larger than the state you live in, much larger than the United States...larger than the western hemisphere.

To be an Episcopalian is to be part of an international, multi-lingual family that numbers more than 60 million people. To be an Episcopalian is to be part of the worldwide Anglican Communion, a voluntary association of independent national churches, all of which have the same Anglican roots or English origins.

To be an Episcopalian is to be part of a family that embraces every race, color, culture...that worships in more than 170 languages and dialects. The Archbishop of Canterbury, by tradition and continuing consensus, is the presiding officer, the convener. He has no specific authority over any member church. The churches of the Anglican Communion are bound together not by a central legislative and executive authority but by a common consultation and mutual loyalty.

The Anglican Communion then is fellowship within the ONE-HOLY-CATHOLIC and APOSTOLIC CHURCH, the CHURCH that looks to Jesus and the apostles. The independent churches uphold, teach, and promote the ancient Catholic and Apostolic faith and order, based upon the Bible, sacraments, creeds, and historic episcopate, as set forth in the Book of Common Prayer as authorized by each member church.

—*All Saints' Sentinel*, All Saints' Episcopal Church, Russellville,
Diocese of Arkansas.



ADVENT

(DECEMBER 15, 1909)

SARAH LUCIA CHESEBROUGH JONES was born in 1842, in Connecticut, to an old New England family with roots reaching back to the Mayflower. Her father, the Rev'd Amos Chesebrough, was a Congregationalist minister who pastored in many Connecticut towns. He was in the custom of writing his sermons in Greek, requiring his wife Harriet to translate them into English as part of her wifely duties. Thus both writing and ministry became part of the early life of Sarah Chesebrough.

She met Union Army Captain Henry R. Jones during his convalescence from wounds received at Antietam, and they were married in 1863. Captain Jones had been left for dead on that Maryland battlefield, and he carried a bullet in his body for over forty years. He remained in the Army until 1878, and under sometimes difficult circumstances Sarah Jones travelled

with him to the frontier outposts that were part of army life. She bore seven children, one of whom died at birth.

IF ANY OF Mrs Jones' writings were ever published, it was only in the tiny Connecticut town's newspaper which her husband founded in 1881 and published until 1911. Captain Jones died in 1912 and she joined him in rest in 1931.

Her grandson, Roger Jones, was in government service for many years in Washington D.C., and his wife served as librarian at the Washington National Cathedral for ten years of that time; they have now retired to the Connecticut estate where his family has lived for over three hundred years. This poem is shared by his daughter, Cynthia Hodges, who is a member of St. David's, Brandywine Hundred, Wilmington, Diocese of Delaware.



The mountains bend expectant down
Above the silver sea,
And mystery broods o'er Nazareth town
In humble Galilee.

On Jezreel's ancient battle plain
The sounds of conflict cease;
The valleys echo the refrain:
He comes! The Prince of Peace.

Reverent, we watch at Advent time
The Blessed Virgin go
From Nazareth to Bethlehem,
With toilsome steps and slow.
Not yet the Prophecy fulfilled,
Not yet the Christ-child born;
But in the east we catch the gleam
That heralds Christmas morn.

Far down the centuries it rings,
That Advent cry, today;
Emmanuel comes the world to bless;
Rejoice, prepare His way!
Straight paths for all the feeble feet
Light for the blinded eyes,
Bread for the hungry, gifts for all;
Mercy, not sacrifice.

O Gift of gifts! Emmanuel comes,
An infant undefiled;
Lord, give us tender thought today
For every little child.
Bless Thou this gift-time of the year,
When human hearts o'erflow,
In memory of Thy prescient Gift
At Advent long ago.

A CHRISTMAS BASKET

EVERY YEAR on the Monday following Thanksgiving, Debbie, my secretary, asks: "Father, how many names should we take this year for Christmas baskets?" I look up (which is my thinking pose) and pace the floor. Debbie smiles because she knows that at that moment I would not have means of promising even ten. Then I respond, "Let's plan for 250 families this year."

Usually we have 250 families come in to sign up in two days. Then "we wait on the Lord". As the days come and go, letters come in. "Dear Father Washington, here is a donation to help needy families at Christmas."

On December 20th we count the donations, it's always enough with fragments left over. Then we send letters to the families telling them to come to the church on December 24th to pick up their baskets.

CHRISTMAS EVE is busy and hectic. Volunteers packing baskets (bags) according to the size of the family, sometimes as many as 10 per family. Then at the given hour the people come, present their letters and receive their gift.

One year one basket was left over.



Paul M. Washington

We closed the office, then next prepared for the birthday celebration of the year, the 11 p.m. Christmas Eve service.

It's always a beautiful, wonderful, and special time for lots of people all over the world celebrating Christ's birth.

Then we go home to get a little sleep to get things ready for the family celebration.

I WENT HOME (next door to the church) and looking out of my stairwell window as I went upstairs I saw that I left the lights on in one of our buildings. I decided (I don't know why) to go back over to the

church to turn off the lights. It was about 2 a.m. As I approached the gate I saw a woman standing.

I said, "Good morning. Merry Christmas."

She took a letter from her pocket and said, "I was supposed to get a Christmas basket today, but somebody else in my house got the letter and just gave it to me a little while ago. Can I still get my basket?" I looked at her with a smile of astonishment and utter disbelief. I said, "Lady, did you really expect to find somebody here at 2 o'clock in the morning?"

She was embarrassed. And, in asking her that question I had humiliated her.

IN A SENSE I was asking, are you so poor and desperate and maybe so dumb that you would come out on this cold winter night at 2 a.m. to a church for a Christmas basket?

But like the Samaritan woman

who totally disarmed Jesus when she said, "Yes, Master, but even the dogs eat the crumbs that fall from the master's table," (Matthew 15:27) she stood tall and responded, "I don't know, sir, but I thought I would try."

I said, "Lady, God bless you. You have a lot of faith. Your basket is here."

She came into the parish house with me. I gave it to her and wished her and her children a Merry Christmas.

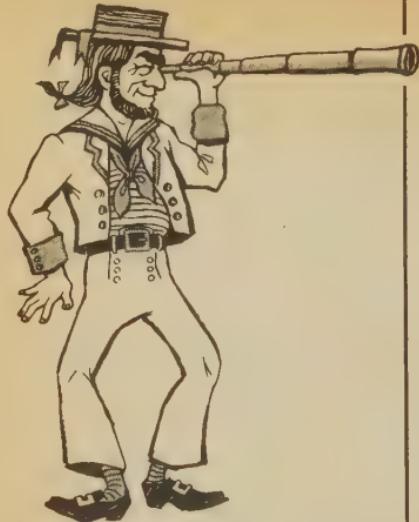
She accepted it and wished me a Merry Christmas and disappeared into that Silent Night, Holy Night, in a triumphant calmness with a bright but soft smile on her face.

—The Rev Paul M. Washington, Rector, Church of the Advocate, Philadelphia, Diocese of Pennsylvania, as appeared in *Chestnut Hill (Pennsylvania) News*, December, 1984.

A COLLECT

Keep us, O God, from pettiness; let us be large in thought, in word, in deed. Let us be done with faultfinding and leave off self-seeking. May we put away all pretense and meet each other face to face, without self-pity and without prejudice. May we never be hasty in judgment and always generous. Let us take time for all things; make us to grow calm, serene, gentle. Teach us to put into action our better impulses, straightforward and unafraid. Grant that we may realize that it is the little things that create differences, that in the big things of life we are at one. And may we strive to touch and to know the great common heart of us all; and O Lord God, let us forget not to be kind.

—Mary Stewart.



READERSHIP SURVEY RESULTS

read, and sometimes re-read. TAD extends its deepest and heartfelt gratitude to all of you who took the time to supply us with your opinions, needs, and desires.

THE FINDINGS

REMEMBER THIS handsome fellow? Back in the Easter, 1985 issue of *The Anglican Digest* he was searching for "better ways to serve", and the reader surveys from that issue have been coming in all summer and fall—a few still come in every day, even now, as the Advent TAD goes to press. Over three thousand responses were received. What are the findings?

Well, you have probably read those statistical pieces that begin, "The average Episcopalian is 49...female..." Those averages might be true, but upon reading any selection of *our* responses, the impression you have is one of a wonderful *diversity*—each one of these "identical" sets of blue-and-white survey pages has a distinct "personality" of its own. *Every one* of these questionnaires has been

We arrived at our statistics the good old-fashioned way—using stick-figures and reams and reams of paper! None of your modern labor-saving devices like computers or keypunch machines were available [although we *did* use a calculator for *some* of our arithmetic]. Because of this cumbersome [Pleistocene] process, an effort was made to get the most possible information from the least number of stick-figures. Thus, for example, in our consideration of the depth of reader interest in various topics [section G of the survey], only responses of "Much Interest" were noted. We examined samples of U.S. clergy *and* lay responses, a Canadian sample and a special sample of U.S. lay respondents who were 45 years of age or younger, in the belief that among younger TAD readers lies the future leadership of the church.

ABOVE AVERAGE

A profile of TAD's readers offers no *big* surprises: they are above average in educational levels as well as age, which is typical of Episcopalians.

	<u>U.S. Lay</u>	<u>U.S. Clergy</u>	<u>U.S. 0-45</u>
High School	18%	—	8%
College	42%	6%	45%
Post-graduate	39%	89%	47%

Notice that the number with post-graduate education goes *up* among younger respondents. We *were* a bit surprised by that 6% of the clergy who said that college was their full level of educational achievement! The overall figures for AGE DISTRIBUTION are, if not surprising, at least a little thought-provoking:

	<u>U.S. Lay</u>	<u>U.S. Clergy</u>	<u>Canada, lay and clergy</u>
0-45	13%	33%	22%
46-65	38%	47%	35%
66 and over	47%	20%	43%

Considering the 'baby boom' demographic structure of the current U.S. population as a whole, this figure of 13% of TAD readers who are 45 or younger seems very low. It represents to us at Hillspeak a real challenge to find and serve the future vestries [and other lay leaders] that these younger church members represent. [This slight variation in age-structure is the only significant difference between the U.S. and Canadian samples.]

Not too surprisingly, a substantial part of our readership has a catholic 'bent' to its theology. Quite a few people checked more than one of the available categories, hence percentages may add up to more than 100%.

	<u>U.S. Lay</u>	<u>U.S. Clergy</u>	<u>U.S. 0-45</u>
Catholic	57%	65%	70%
Evangelical	11%	20%	14%
Middle-ground	29%	33%	16%
Other	4%	1%	8%

We were surprised at the low number of our readers, both lay and clergy, who mentioned reading other national church publications. We selected just two for statistical purposes:

	U.S. Lay	U.S. Clergy	U.S. 0-45
<i>The Episcopalian</i>	21%	44%	25%
<i>The Living Church</i>	19%	70%	20%

Most of our readers regularly read their parish bulletins and diocesan papers, and these plus a great many other publications [such as *Forward Day-by-Day, etc.*] get grouped under the heading of "other", and thus collectively exceed 100%.

READERS SPEAK

The principal conclusion to be drawn from this survey [and a gratifying one to us at that] is that satisfaction with TAD as it is now published runs at a very high level. In terms of over-all appearance and format, most readers seem to be well pleased. In fact, there was so *little* criticism expressed of these "visible" things that our data was recorded only in terms of "need to improve" responses.

	U.S. Lay	U.S. Clergy	U.S. 0-45
Art work (and amount)	3%	2%	5%
Photography	5%	8%	17%
Number of color pages	7%	3%	16%
Number of cartoons and humor	7%	13%	11%
Amount of advertising space	5%	10%	12%
(Advertising negative comments)	2%	1%	3%
Number of pages	5%	6%	8%
Quality of paper	4%	9%	7%
Readability of type	1%	4%	1%
Our covers	1%	2%	3%

Notice that "advertising negative comments" was not a category on the original questionnaire. It was added in data-transcribing to try and give us an idea how our readers feel about our new advertising policy, and our conclusion is that twice as many people think we *should* advertise more than think we should avoid advertising altogether.

Concerning our regular features, such as *Miter Box* and so on, readers were asked whether they would prefer to see more, less, or the same amount. We [of the stick-figures] chose to omit the "same" responses, and were not surprised to find that *Will and Deed* and *Burials* were most often cited for "less".

	U.S. Lay		U.S. Clergy		U.S. 0-45	
	MORE	LESS	MORE	LESS	MORE	LESS
According To	33%	1%	39%	—	42%	7%
Burials	8%	15%	3%	12%	8%	32%
Will and Deed	8%	18%	10%	21%	3%	39%
Miter Box	12%	9%	10%	11%	16%	17%
We Recommend	35%	3%	49%	4%	57%	4%
Quarter Watch	28%	2%	31%	3%	42%	3%
EBC Book Selections	21%	6%	28%	11%	36%	8%

On the section of the readership survey concerning depth of reader interest in various topics, most readers took great care to show the 'shape' of their interests. The following percentages are only those expressing *much* interest:

	U.S. Lay	U.S. Clergy	U.S. 0-45
Church Teachings	68%	69%	80%
Church History	73%	65%	84%
Parish/Diocesan			
History	35%	32%	37%
Holy Scriptures	58%	60%	71%
Lives of Saints	57%	61%	77%
Biographies of			
Churchmen	35%	44%	41%
Ways to Improve			
Christian Life	59%	59%	74%
Devotional/Inspirational	54%	64%	62%
Personal Testimonies	27%	28%	33%
Children's Articles	16%	20%	22%
Moral/Ethical Issues	46%	50%	50%
World/Political Events	31%	27%	34%
Cursillos/Marriage			
Encounter	17%	17%	29%
Renewal/"Charismatic"			
Movement	14%	13%	29%
Church Music/Liturgy	42%	46%	63%

(Continued)

	(Continued)		
Seminaries/Church Schools	25%	27%	43%
Religious Orders	37%	45%	63%
Missions/Evangelism	29%	47%	45%
Theater/Film/Book Reviews	30%	36%	39%
Letters to the Editor	33%	21%	29%
Sermons/Homilies	37%	30%	39%
Editorial Opinions	32%	33%	26%

CONSENSUS — AND A SURPRISE

Only one statistic [the number of clergy with post-graduate education] is higher than the number of you [86%] who want TAD to remain the same size. The word "handy" gets used quite a bit, as do the words "purse" or "pocket".

There was, however, one real surprise in the survey results. While not many of you had major complaints about TAD's format and content, a substantial portion of you wish it came more often. Apparently many of our readers believe that TAD still comes to them on a quarterly basis, as it did for so many years [and perhaps *Quarter Watch* contributes to this confusion]. For "stick-figure" reasons, quarterly and bi-monthly were combined into one category, as were monthly and semi-monthly.

	U.S. Lay	U.S. Clergy	U.S. 0-45
Same: Bi-monthly or "Quarterly"	71%	70%	46%
More: Monthly or Semi-monthly	26%	29%	54%

It seems to TAD that our younger readers evidence an increasing hunger for church and spiritual-growth materials, both from this 54% who wish TAD at least monthly, and from the elevated numbers in the previous chart concerning depth of reader interest. We at Hillspeak hope to address this hunger ["Feed my sheep"], although gearing up to twelve issues a year would take a bit of time.

CLOSING REMARKS

We heard from "high" church and "low" church, we heard from Japan, Africa, and Australia, we heard from "sweet little old ladies" and from "young firebrand priests". We heard both sides of nearly every conceivable

issue. The beautiful sense of human individuality is inescapable, and reminds us what we *love* in the Anglican Communion is exactly that diversity, with its underlying bond: a commitment to unity of the Faith. The most frequent remark we received—almost every day brought one of these, until finally the compliment would make us grin—was “*If it ain’t broke, don’t fix it!*” Well, gentlefolk, it *ain’t* broke. And we *ain’t* goin’ to fix it! We hope you heave a happy sigh of relief and go back to praying for us, now and in the future, as we continue to try and improve our service to you—the Church.

IN THEIR OWN WORDS

Here are just a few of the remarks made by our readers:

“I like the magazine so much, I’m afraid you’ll change it too much! You can tell I’m 65, can’t you? The ‘afraid of change’ attitude!”

“I disagree with TAD sometimes but I am never angered or made to feel excluded or exposed to what seems intolerance or hate.”

“It is one of the most incredibly spiritually stimulating bits of literature I have ever come across [and I read rather widely]—in fact it is *awesome!* Praise God!”

“The articles are both enlightening and calming to me as I am still struggling to adjust to changes in our worship. I look forward to each issue.”

“Resist the temptation to sacrifice your unique vocation and particular excellence on the altar of bogus relevance and conventional mediocrity.”

“Please—just give us more of everything—and more often.”

“Please don’t change one jot or tittle.”

“The appearance has improved 100% over the last year or so.”





WESTMINSTER ABBEY — LONDON

St Faith's Chapel, Westminster Abbey, was the scene of a Eucharist and the Silver Jubilee celebration honoring the ordination *and* the tenth anniversary of the consecration in the same Abbey of the Rt Rev'd Michael Marshall [below] of The Anglican Institute, St Louis, on September 23, 1985. The four bishops and others present heard the Rev'd Dr John G. B. Andrew, St Thomas Church, New York City, preach. [Photographs courtesy: the Rev'd Charles Bewick.]



*The shield
of the
Diocese
of London*





OUR COMMON LANGUAGE

T.S. ELIOT OBSERVED in 1939 that "in America...one could never assume that any two...had studied the same subjects or read the same books." He realized that as society develops in functional complexity and differentiation, specialization becomes necessary. A specialized society according to Eliot provides increased technology at the cost of: (1) cultural disintegration into special groups separate from others, (2) isolation of religion, philosophy, science and art, and (3) loss of meaning to life as it becomes separated from a fundamental philosophy.

"We are living at present in a

kind of doldrums between opposing winds of doctrine...This is very bad for the English language [for] good prose cannot be written by a people without conviction," he wrote.

Clichéd thinking is particularly a problem today, writes Conrad Hyers, who teaches at Gustavus Adolphus College in Minnesota, because of the dominance of scientific thinking. Science, with its components of technology, historiography, and mathematics, has suffused life with a concrete mind set. It has created a "literalist mentality".

The factual mentality is appropriate for many subjects; for ex-

ample, if you want to find out how many chairs are in a room, you count them. But if you ask what is the destiny of the universe or what is the nature of God, the very character of those questions requires a symbolic mode of discourse. The literalist is dealing at a level where you count tables and chairs, but they claim to be dealing with ultimate questions. The symbolic richness and power—the religious meaning of creation—are largely in the cloud of geological and paleontological dust stirred up by the confusion.

WHAT HAPPENS to a nation when it loses its ancient myths? First, dialogue turns into monologue. The specialist is only able to speak freely with those in his own field. He finds himself isolated from others who are nurtured by their own specialized lingo, their own literature. No national dialogue on any meaningful level can take place. All public issues will of necessity be reduced to simplistic clichés.

Second, because science is the norm, all life is reduced to concrete terms. Love becomes sex. Success becomes economics. The world is not created by a transcendent God toward which man aspires by grace, but rather a rational force which discursively created the world and precisely weighs out judgment. Life is coldly scientific.

The individual divorced from his

nation's classic myths is only partially a person. He lacks a common language of metaphor with which he can meaningfully translate his daily experience so it can be understood by his neighbor. "The metaphor," as Denis P. Doyle writes in the *American Educator* (summer 1984), "understood in its full richness—in literature if not theology—has enormous power."

HOW MANY STUDENTS in the 1980s know "handwriting on the wall" or "run the good race" in the richness of their original context? Until fairly recently education always included Greek, Latin, and Biblical studies as well. For unbelievers this may have produced some intellectual discomfort, but it also "provided a common language of myth, metaphor, story and anecdote that enlivened language, deepened understanding and extended the imaginative and creative reach," according to Denis Doyle. "We have forgotten," he reminds us, "that values imbue facts with meaning."

Could students be assigned a common body of literature in the



hope of producing a shared metaphorical and symbolical basis for dialogue? A good theory, but not practical. Authorities have yet to agree upon any common literature that an educated person should know. But we can ask—is there any book most Americans agree upon as significant? The answer is yes—the Bible.

BUT CAN THE BIBLE be taught in the public schools, where most Americans are educated, and not infringe on the separation of Church and State demanded by law? Yes, according to the National Council on Religion in Public Education, which was formed in 1971 "to provide a forum and means for cooperation among organizations and institutions concerned with those ways of studying religion which are educationally appropriate and constitutionally acceptable to a secular program of public education". It must be acknowledged that no one, or one group, is going to be completely pleased with any program for teaching the Bible in

public school. But teaching the Bible in public schools should no more be an end in itself than teaching chemistry in public school is an end for the professional chemist.

To be concerned with peace and poverty is to be only partially socially conscious when we neglect liberating the individual through a meaningful education that, by balancing fact with myth, can provide a common language to adequately express life's complexities. Today America seems to have lost its language of common dialogue—the incisive, powerful language of Jefferson, Lincoln, and almost all pre-20th-century Americans. The English Bible seems to have been the lingua franca of our early years. Perhaps it could be again.

—Exerpts from an article in *The Milwaukee Churchman* by Douglas H. Shewe, a college reading instructor and member of Grace Episcopal Church, Madison, Diocese of Milwaukee.

WHAT A DIOCESE DOES

We need to remember that, as part of the Catholic tradition, we understand that the *diocese* is the principal unit of the Church, not the congregation. We would not be here as Episcopalians unless the diocese had formed us, assisted us in the beginning, and permitted us to function. Likewise, we cannot merge or stop our work or such without the consent of the diocese in convention.

—Rev John R. Throop, *Mediator*,
The Episcopal Church of the Mediator, Chicago, Diocese of Illinois.

TRUE STARS

CHRISTMAS FOR CHILDREN? Bah, humbug! That proclamation, that particular mouthful served up at this time of the year, is difficult for me to swallow. If Christmas is only for children, then I suggest we cancel the whole thing.

Christmas is for people with backaches and car payments and inadequate ceiling insulation. Christmas is for tight-fisted, overworked, underloved adults. I know this is true.

Whatever the toy ads have led you to believe, children can do without Christmas. Given half a chance, they'll celebrate whatever comes their way—a cardboard box, a ride in Granddaddy's truck, an anthill.

Children need no reminder that special events can happen any time and that sharing these times makes them even better. Scripture allows that children are already part of the kingdom of heaven anyway.

CHRISTMAS IS FOR ADULTS—adults who know how unjoyous and routine life can become. And it belongs in winter, when evergreens and Yule logs and hot toddies can be fully appreciated. It's no coincidence that the Christian church chose one of the deadliest, dreariest times of the year, with a whole season of gray skies, icy roads and frozen water pipes ahead, to celebrate birth.

Christmas is for us who know that life has its winters, its dark spots. It is for us who know how much a good necktie costs and how little Uncle Horatio will appreciate it. It is for us who find it difficult to name three other people we'd like to spend an evening with.

Because we find it difficult to love and be loved, to give and receive, the Christmas effort we do make takes on special meaning.

Children, snug in their beds, must rely on dreams. You and I, venturing out into the dark, can look for true stars.

—With thanks to Henry Molter and
The Tennessee Churchman, as
it appeared in *The Church News*,
Diocese of Mississippi.

ACCORDING TO —

- The Rt Rev'd Robert Runcie, Archbishop of Canterbury: Perhaps this is a time for a gentle archiepiscopal reminder about our Anglican vocation. We do not have a narrow confessional basis nor do we have the kind of magisterium which solves problems by pronouncement. Since the sixteenth century we have been an ecumenical movement in our own right. Anglicanism is based on a commitment by Christians of different traditions and outlooks to be together and to stay together and in the process discover a common faith. This has within it the seeds of destructive conflict but it also has the promise of a truly Christian dialectic; a process of interaction, discovery and reconciliation.
- The Rev Dr Philip Edgcumbe Hughes, Associate Rector of St John's Church, Huntingdon Valley, Pennsylvania: Massive unity may do more to grind the Church to a halt than to energize it. Without the dynamic of the Holy Spirit, of which the New Testament has so much to say, unification will achieve nothing. And in any case the underground church, in which denomination remains as a distinction but not as a barrier, in those countries where the church has been officially abolished is patently more dynamic and effective than is the church in countries where it is established as an undivided state church. Even if global, structural unity were somehow brought about, the problem would remain that the divisions that previously were separate and outside would now continue to exist together inside (which is currently the situation in the so-called major denominations: why should total unification be expected to do anything more than maximize this pattern?).
- Archbishop George Browne, Bishop of the Diocese of Liberia and Archbishop of West Africa: While the Church belongs to the culture and should affirm it to propagate the gospel, it is at the same time foreign to it and must be critical of its ways. Hence the tension exists in that the Church belongs and yet does not belong; it affirms and yet criticizes the society in which it finds itself. This is so because its life is rooted in, and points to, a reality which is above society and therefore by that reality judges society. This view, which is derived from our understanding of the Gospel, is not popular in my part of the world.
- Alexander Solzhenitsyn, Christian and author: What can one say about the lack of unity among the various religions, if Christianity has itself

become so fragmented? In recent years the major Christian churches have taken steps toward reconciliation. But these measures are far too slow; the world is perishing a hundred times more quickly... It seems more and more apparent that even with the most sophisticated of political maneuvers, the noose on the neck of mankind draws tighter and more hopeless with every passing decade, and there seems to be no way out for anyone—neither nuclear, nor political, nor economic, nor ecological. Let us ask ourselves: are not the ideals of our century false? And is not our glib and fashionable terminology just as unsound, a terminology which leads to superficial remedies being proposed for each difficulty?

• Alvin Toffler, author, in *Future Shock*: In such a world it is understandable that a search for meaning and purpose will emphasize constancy, stability and fixedness at the expense of any quest for dynamic change. If this is so it seems to show a fear of change and of being changed, such a fear being quite understandable in our present circumstances, but not acceptable as a long-term attitude in a Christian

who has voluntarily taken on board a commitment to being changed.

• Malcolm Muggeridge, journalist, author, and Roman Catholic convert: The church, after all, is an institution with a history—a past and a future. It went on Crusades; it set up an Inquisition; it installed scandalous popes and countenanced monstrous iniquities. Institutionally speaking these are perfectly comprehensible, and even, in earthly terms, excusable. But in the mouthpiece of God on Earth, belonging not just to history but to everlasting truth, they are not to be defended. At least, not by me.

• Lord Donald Coggan, retired Archbishop of Canterbury: It is no good, as some people do, saying I like Jesus but I don't like the Church. Quite clearly Jesus had in mind a body of his disciples going out to the world in its need. The Church is made up of sinful men and women, people who fail like the rest of us, trying to be loyal to our Heavenly Father, trying to be true to him and bear his message to the world in a rescue operation. So it is not 'my Father' but 'our Father', the Father of the family, the Church.

SMALL OR LARGE?

We can be so inoculated by small doses of Christianity that we can't catch the real thing.

—*St Paul's Epistle*, St Paul's Church,
Shreveport, Diocese of Western Louisiana.

WE RECOMMEND

§ To every bishop, priest and committed layman desiring to instill vitality and New Testament growth into parish life, that they obtain *CHRISTIANS MUST CHOOSE* by Jan G. Linn [CBP Press, \$7.95],

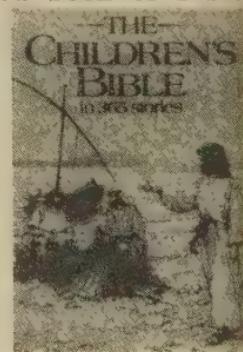


an excellent little book detailing the lure of [our American] culture versus the command of Christ. The Introduction says,

"Evangelism is not a cure for sagging Church life. It never has been, as past efforts should have proven Evangelism focuses on conversion; renewal focuses on faithfulness. Both are important. But to think evangelism can solve the problem of a declining church is like sending new troops to turn the tide of a losing battle when the real problem lies in not understanding the nature of the fight" The author invites readers to become "tough-minded" Christians and to support the Church out of faithfulness and belief in the

future of the Church....choosing life over death, faithfulness over apostasy, Christ over [popular] culture.

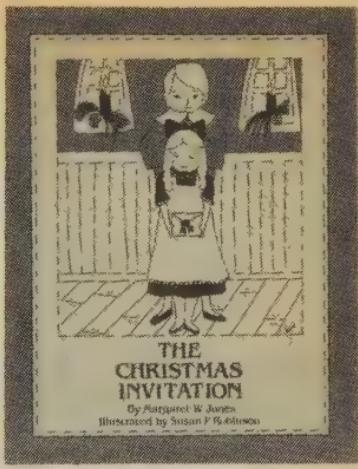
§ To parents of the young who wish to acquaint their children with an extremely well-written and handsomely illustrated book of Bible stories that they seek out *THE CHILDREN'S BIBLE IN 365 STORIES*, by Mary Batchelor, illustrated by John Haysom



[Lion, \$12.95 until 12/31/85, then \$14.95]. It is a very special book for families to treasure and enjoy. Beginning at the creation, it tells all the great stories of Old and New Testament, right through to the new heaven and new earth of Revelation. There is a story for every day of the year, each one short enough for a child to read with ease and long enough to satisfy.

§ To any churchman desirous of giving a charming and warmly loving book to children or young friends

that they purchase *THE CHRISTMAS INVITATION, A Child's Christmas in Memphis, 1878*, by Margaret W. Jones and illustrated by Susan A. Robinson [St Luke's Press \$9.95]. The Rt Rev'd Alex D. Dickson, Bishop of West Tennessee writes, "The *Christmas Invitation* captures in a very moving way the pain, the loneliness, and the exhaustion that must have prevailed in Memphis in 1878 among the survivors of the great epidemic. At the same time the joy, the faith, and the need to give thanks for God's gracious protection shine through brightly on that cool, crisp morning of the first frost. It adds new meaning to that wonderful old canticle in Morning Prayer,



Benedicite, omnia opera Domini. I am grateful for this fresh addition to the literature about the Martyrs of Memphis, and especially since it is written for our youth."

ANNOUNCING

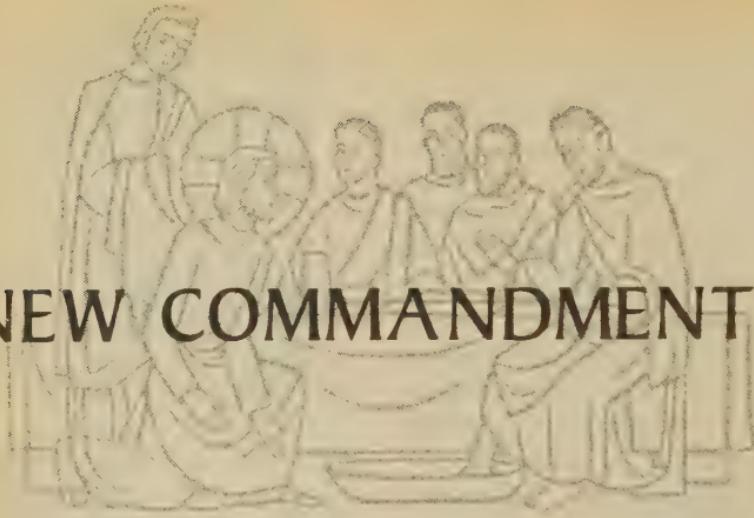
NEWLY REVISED

RENEWAL
IN WORSHIP
Michael Marshall

This book seeks to provide a wide vision of worship in all its diversity and to identify opportunities and skills for use for worship in the contemporary church. \$6.95

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NEW COMMANDMENTS



These ten commandments were given by Bishop Leonard Ashton to his churchfolk in the Diocese of Cyprus and the Gulf, to study and put into practice for *each* New Year. They are very down-to-earth and a shrewd assessment of contemporary psychological temptations, needing the grace of God to renounce, so that we may have the quiet, peaceful mind which only trust in God can give.

- I. Thou shalt not worry; for by doing so thou shalt suffer the same disaster many times.
- II. Thou shalt not try to dominate or possess others, for it is the right of every man to govern his own actions.
- III. Thou shalt not desire fame, for the burdens of greatness are an affliction of the spirit.





- IV. Thou shalt not desire great wealth, for there is no peace in the lives of the rich.
- V. Thou shalt relax, for great tension is an abomination to the flesh.
- VI. Thou shalt have a sense of humor, or thy years will seem much longer and painful in the land.
- VII. Thou shalt love the beautiful and serve the good, for this is according to the will of heaven.
- VIII. Thou shalt harm no other person, by word, or thought, or deed, regardless of cause; for to do so is to perpetuate the sorrows of the race.
- IX. Thou shalt not be angry at any person for any reason, for anger injures most the one who is angry.
- X. Thou shalt never blame another for thy misfortunes, for each man's destiny is in his own keeping.

Lord, have mercy on me and incline my heart to keep these laws.

—St Paul's *Epistle*, St Paul's
Episcopal Church, Shreveport,
Diocese of Western Louisiana.



THE ARMY

I was visiting a little outback village once, away in North Queensland, when I saw on the reddish dust of the ground a straight black line, as if someone had marked it with a large pencil. I'd be exaggerating if I said it stretched away, as far as the eye could see. But it did in fact stretch quite a way. So I stooped down to see what it was....



An army of black ants on the march. But I must confess, as I peered at them closely, they didn't appear very much like an army. Or if they did, it was an army of highly irregular soldiers. They seemed to be running round in circles. Some had food, others were trying to take it from them, some were pushing and barging, and all of them went in different directions. 'Some army', I thought. But then I stood up, and from my six foot, or whatever, they seemed again like one great army. Marching in purposeful fashion across the Australian bush.

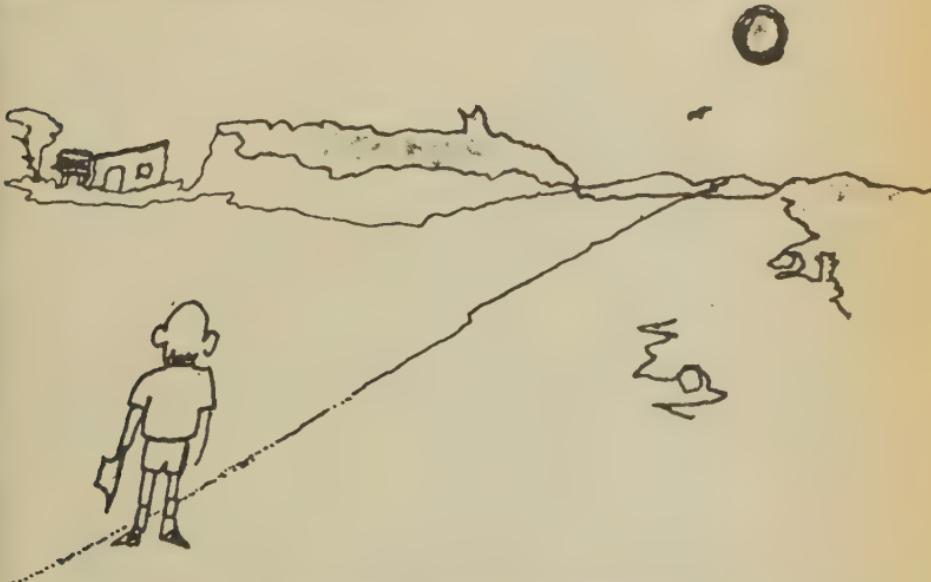
I sometimes wonder what a complete outsider, a man from Mars say, would make of the Christian Church. Supposing that he stooped down, as it were, and looked closely. Our divisions at any rate would be obvious. With noticeboards announcing the Parish Church of St Botolph on one corner of the road, the Chapel of Our Lady on the other, and the Free Church down the hill. But let's suppose he were to look even closer; at the life of a particular church. The Rector has a new scheme for raising

money. The congregation are pretty well divided on the issue. The Council Meetings are in a quandary over the proposed Church hall. And the Choirmaster and Organist are at logger-heads over those modern hymn tunes. Some army, the outsider would think: and then hum an old tune to different words:

‘We are all divided—not one body we,
Not much faith and doctrine—
Not much charity.’

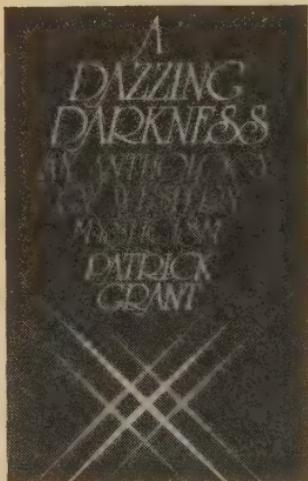
And then he looks closer still: not at the individual church, but at individual Christians. It's the same story, I'm afraid. A nervous, irritable man, a rather pompous little woman; a bag of complexes and neuroses; trying to be good, with the contradictions of utter failure. Sincere attempts to follow Christ, coupled with blind spots and glaring sins.

So perhaps it is not unfair to ask him to stand up for a minute. For if you stand up, then you see the Church in perspective. Perhaps as Mankind herself in search of God—a great army, of all peoples, and colors and habits, tramping on down through the ages. Perhaps, more simply, as followers of the Carpenter, the one army of the living God: with the Cross of Jesus going on before.



—Excerpted from *Bush Brother*,
by the Rev'd Graham Jeffrey, a
selection of the Episcopal Book Club,
Summer, AD 1971.

THE EBC WINTER SELECTION



A DAZZLING DARKNESS

*An Anthology of
Western Mysticism*

Edited by Patrick Grant

"Mysticism," writes Patrick Grant in his Introduction to this book, "is an experience of God's presence beyond the boundaries of culture and language, which the mystic nonetheless undertakes to communicate for humanity at large."

In this anthology, Grant has collected more than 900 brief excerpts from the works of nearly 90 Western mystics and arranged

them topically to show clearly the link between mystical expression and the human condition. Grant's brief commentary introducing each section outlines his approach—which, he stresses, is just one approach—to the mystical way.

Included here are selections from the writings of Francis of Assisi, Bernard of Clairvaux, Julian of Norwich, Thomas à Kempis, John of the Cross, Evelyn Underhill, Martin Buber, Pierre Teilhard de Chardin, Charles Williams, Simone Weil, Thomas Merton, and many others.

A valuable resource for those acquainted with Western mysticism, *A Dazzling Darkness* will also serve to introduce new readers to mysticism and familiarize them with a wide range of the best in that tradition.

Patrick Grant teaches at the University of Victoria in British Columbia. He is the author of *Literature of Mysticism in Western Tradition*.

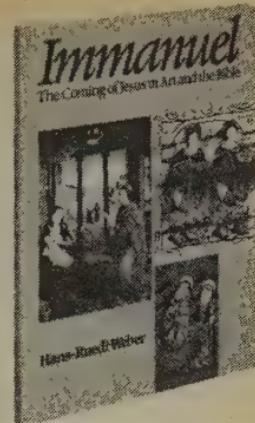
JOIN EBC TODAY

SPECIAL

MEMBERS OF THE EPISCOPAL BOOK CLUB are receiving a SPECIAL INVITATION this year to give a Christmas Gift of book club membership to a friend; and, in turn, receive a FREE BONUS BOOK from EBC. The book? IMMANUEL, *The Coming of Jesus in Art and the Bible* by Hans-Ruedi Weber.

In this book Weber invites the reader to rediscover the original witness to that awesome event of God's coming among us, of God entering the cruel human world of power politics as a vulnerable child.

Insights from two different approaches guide Weber's meditation: first, discoveries made in Bible studies about the beginnings of the



four Gospels; secondly, the visual interpretations of God's coming among us, provided by artists from many centuries and cultures. These two main sources of insight are complemented by prayers and hymns out of the treasure of the Church's worship throughout the ages.

KINDLY USE THIS FORM TO:

Join Episcopal Book Club
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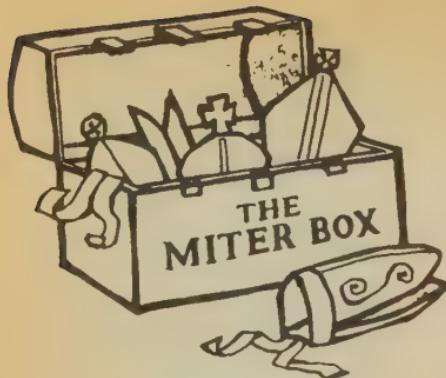
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ELECTIONS AND APPOINTMENTS:
Simon Barrington-Ward, 55, General Secretary of the Church Missionary Society since 1975, educated at Eton and Magdalene College, Cambridge, has been appointed Bishop of Coventry, succeeding the Rt Rev'd John Gibbs.
Donald Caird, 55, Bishop of Meath and Kildare, Ireland, since 1976, who was elected Bishop of Limerick, Ardfert and Aghadoe in 1970, and was educated at Wesley College and Trinity College in his hometown of

Dublin, is to be the new Archbishop of Dublin, succeeding the Rt Rev'd Henry McAdoo, who retired in May, 1985.

Otis Charles, 59, Bishop of Utah, 1971-1985, educated at General Theological Seminary, will become Dean of the Episcopal Divinity School in Cambridge, Massachusetts.

David Michael Hope, 45, Vicar of All Saints', Margaret Street, London since 1982, graduate of Nottingham University and Linacre College, Oxford, has been appointed Bishop of Wakefield, the city of his birth.

Robert Louis Ladehoss, 53, Rector of St John's in Fayetteville, North Carolina for the last eleven years, native of Pennsylvania and graduate of Duke, General Theological Seminary and Virginia Theological Seminary, has been elected Bishop Coadjutor of the Diocese of Oregon.

CONSECRATIONS:

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Thorpe Bay, Essex, England, since 1980, who received his theological education and was ordained in England, was consecrated Bishop of St Helena, the first native-born bishop of that Atlantic island.

Thomas Morgan, 44, who for the past two years has served the Diocese of Saskatchewan as archdeacon in charge of work with Indians, a graduate of University of Saskatchewan, King's College in London and Tyndale Hall in Bristol, was consecrated Bishop of Saskatchewan on 29 September 1985.

DEATHS:

Robert Bruce Hall, 64, Bishop of Virginia since 1974, Bishop Coadjutor of Virginia 1966-1974, a West Virginia native, educated at Trinity

College, Connecticut, the Episcopal Theological School at Cambridge, Massachusetts, Seabury-Western Theological Seminary, Virginia Theological Seminary, and Kenyon, died 27 May 1985.

Charles Waldo MacLean, 81, Suffragan Bishop of Long Island from 1962 until his retirement in 1975, a New Hampshire native and graduate of St Stephen's [now Bard] College and General Theological Seminary, died 22 March 1985.

Basil Temengong, 66, Bishop of Kuching, Malaysia since 1968, the first Dayak to become a bishop, who received his theological education at Bishop's College, Calcutta and St Augustine's College, Canterbury, died 22 December 1984.

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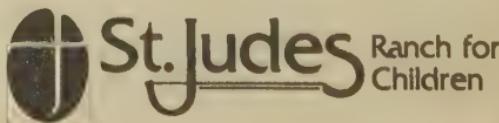
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QUARTER WATCH

¶ THE COMMITTEE ON BIBLICAL EXPOSITION is planning a Congress on the Bible, March 3-6, 1986, at the Anaheim, California Convention Center, site of the recent Episcopal Church Convention. Ray Steadman, Chairman of COBE writes, "the life of the Church depends upon proclamations of God's Word that remain true to the text while addressing the needs of modern people". Among the numerous speakers to address the Congress are Anglicans J. I. Packer and John R. W. Stott. TAD urges churchmen to write for particulars to COBE, POB 16905, Irvine, CA 92713.

¶ PRESIDENT RONALD REAGAN has nominated Cherokee Nation Principal Chief, Ross Swimmer, 41, active Episcopalian *and Hillspeak visitor*, from Tulsa [and Tahlequah], Oklahoma, member of the State Committee on Indian Work [for the Church], to the position of Assistant Secretary for Indian Affairs in the Department of the Interior.

¶ CHRISTIAN HERALD reports: "a medical sociology professor at London's Institute for Psychiatry claims two long-term studies show that people practicing a 'spontaneous religion' are least prone to contract cancer. Dr Ronald Grossarth-Maticek defined a spon-

taneous religious life as one that includes unrehearsed prayer, a close relationship with God and experiencing the effects of the Holy Spirit. He also noticed that adherents of a conventional non-intensive form of religion run 'a particularly high risk' of acquiring cancer, even higher than agnostics."

¶ EPISCOPALIANS LEAD in giving according to a report compiled by the National Council of Churches, showing an overall 7.5% increase in giving by all Christian bodies. The Episcopal Church is up 12.68%, Missouri Synod Lutherans: 9.6%, United Church of Christ: 3.15%. Other denominations showed lesser increases.

¶ MAKES-THE-HEART-GLAD Department: Few relish correction when mistakes occur, but here is one occasion TAD joyfully relates: TAD'S TRANSFIGURATION [IV85] issue reporting on the Christmastime URBANA '84 Inter-Varsity Christian conference at the University of Illinois, bemoaned that out of 18,000, plus, [mostly college-age] people attending NO Episcopalians or Anglicans were reported present. Over 200 Episcopal students *were* present according to Rev'd Walter Hannum of the Episcopal Church Missionary Community in Pasadena, Califor-

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nia. The Rev'd Albert Holland, Rector of St Gregory's, Deerfield, Illinois, writes that members of his parish, the Church's South American Missionary Society, Episcopal World Mission and others were present. Dr. Stephen Smith, of Trinity Episcopal School for Ministry, Ambridge, Pennsylvania, wrote a heartwarming letter which said, in part, "the Urbana conference has been going strong for 30 years ... one of the best-kept secrets

is: its main speakers have been dominated by evangelical Anglicans I [now] meet students who confess gladly that they have found Christ in the Episcopal Church ... it does seem that at least some Episcopal young people are standing for Christ on our nation's campuses..." Heartfelt thanks to these men and others who wrote. It's on to URBANA '85! ¶ THE CATHEDRAL OF OUR MERCIFUL SAVIOUR, Faribault, Minnesota ... often called "the first cathedral in the American Church" ... plans to publish a book-length history for its 125th anniversary in 1987. The Book Committee would appreciate lively [but true!] anecdotes from former deans,

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Rt Rev'd Host: *I'm afraid you've got a bad egg, Mr. Jones!*

The Curate: *Oh No, my Lord, I assure you! Parts of it are excellent!*

TAD thanks Mr Newton Williams for submitting PUNCH's famous cartoon.

members and friends. Items should be sent to History Project, Cathedral, 515 NW 2nd Ave, Faribault, MN 55021.

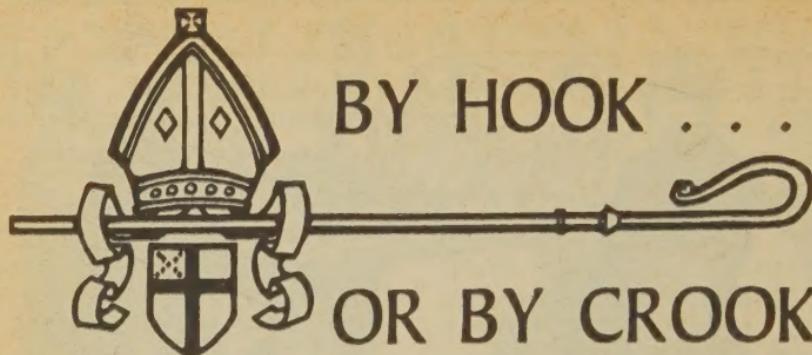
¶ TAD REMINDS READERS that the 1986 *Anglican Cycle of Prayer* is now in print, to be used together with parish and diocesan prayer calendars. This 11th edition is available from: Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, \$2.50 postpaid.

¶ ROMAN CATHOLICS AND EPISCOPALIANS of Arkansas have joined in a three-year covenant of prayer and cooperation. The nine-point agreement between Roman Bishop Andrew McDonald and

Episcopal Bishop Herbert Donovan of Little Rock pledges them to encourage joint planning and use of facilities, dialogue, common prayer and other activities advancing unity.

¶ LONDON'S CHURCH TIMES reports, "observers think it likely that a woman bishop will be elected [in the Episcopal Church]—probably as a suffragan—within the next two or three years; women have already been nominated, though not elected, in at least two U S Dioceses."

¶ *THE ANGLICAN DIGEST* hopes you elect to look for its next appearance—by God's grace and mercy—and if the creeks don't rise—in LENT, 1986.



ADVENT LIGHTS THE CANDLES of expectation: God is at work and the eternal headlines of the Kingdom are breaking through into the everyday newsprint of history. 'Jesus came into Galilee preaching the gospel of the kingdom of God' [St Mark 1:14]. At Advent each year, the Church is recalled to its primary task of proclamation—that risky, slightly ridiculous, very wasteful and inefficient venture of Love.

But, do we do it? Proclamation does not sit easily with tidier methods of twentieth-century marketing. In the parable of the sower there is an awesome amount of waste! Today's market-research would demand that you first carry out an analysis of the soil, next research the customers, and then attend to the product. Christian proclamation is apparently more careless. St Paul tells us to preach the word "in season and out of season", and the words of the Old Testament prophet say, "whether they will hear or forbear".

THE ANGLICAN DIGEST is in the business of proclamation. We were founded to get the Word out on the road—throughout the whole world and nothing less. We do not ask for a subscription for this publication. The law does not permit us to do so, and grace demands that we definitely not try to do so. In the Kingdom, you cannot and do not pay for your own ticket: it is a free gift. Someone else has done that for you. But the humor and surprise of God's Kingdom is that as soon as you receive grace freely for yourself, you are set to work by Love's Free Gift to "pay for" someone else. We sometimes call it intercession! It is a new law in God's Kingdom.

EACH YEAR TAD relies upon a free donation and gift from our readers of approximately \$5 [For this an envelope—which is NOT a bill—is sent as a convenience and reminder]. We are seeking to double the circulation of TAD in the next year. It would all be part of Advent proclamation and the freedom of grace, if our readers doubled their gift this year to \$10 and AT THE SAME TIME sent us the name and address of another person whom they would like to receive the Word in this great little publication.

That will mean then that we are ALL involved in the risk and expectation of Advent: the spreading of God's Word and Love whom we call Jesus into the home and heart of the next person. That sort of chain-of-generosity-and-care is what is meant by mission: and that "second mile" of giving is what Jesus meant by the Gospel—which he first came to proclaim where the soil looked least promising and when the need was both evident and urgent.

SO LET'S BE QUITE CLEAR. The Word for you is free: make it free for someone else. And do not rest until the whole world is converted to this sort of economy. It is the economy of Love and the amazing Grace of the Kingdom of God.

—The Rt Rev'd Michael Marshall, *Episcopal Director*

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THE PEACEABLE KINGDOM-ISAIAH 11: 6-8

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